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ANSARUDDIN

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"مُبَارِكٌ وَّمُبَارَكٌ وَّكُلُّ اَمْرٍ مُّبَارَكٍ يُّجْعَلُ فِيْهِ"

This mosque is a source of blessings, and is blessed itself.
In it will be performed every blessed deed.

[Tadhkirah, p.83 4th edition]

TEN CONDITIONS OF BAI'AT

Initiation into the Ahmadiyyah Muslim Jama'at



I The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

II That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad(sa) and shall try his/her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad(sa). That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad(sa) his/her guiding principles in every walk of his/her life.

VII That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

IX That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

[Ishtihar Takmil-e-Tabligh, January 12, 1889]



ANSARUDDIN
Majlis Ansarullah UK

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اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللّٰہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ ﴿۲﴾ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۳﴾
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In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds,
The Gracious, the Merciful,
Master of the Day of Judgment.
Thee alone do we worship and
Thee alone do we implore for help.
Guide us in the right path —
The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.
[Surah Al-Fatihah, 1:1-7]

Hadith

اللَّهمَّ إنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحبُّكَ،
وَالعمَلَ الَّذي يُبَلِّغُني حُبَّكَ، اللَّهُمَّ اجْعَل
حُبَّكَ أحَبَّ إِلَيَّ مِن نَفسي، وأَهْلي، و مِن
الماءِ البارِدِ

Abu Darda (may Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said that prophet David (peace be on him) used to pray in the following words:

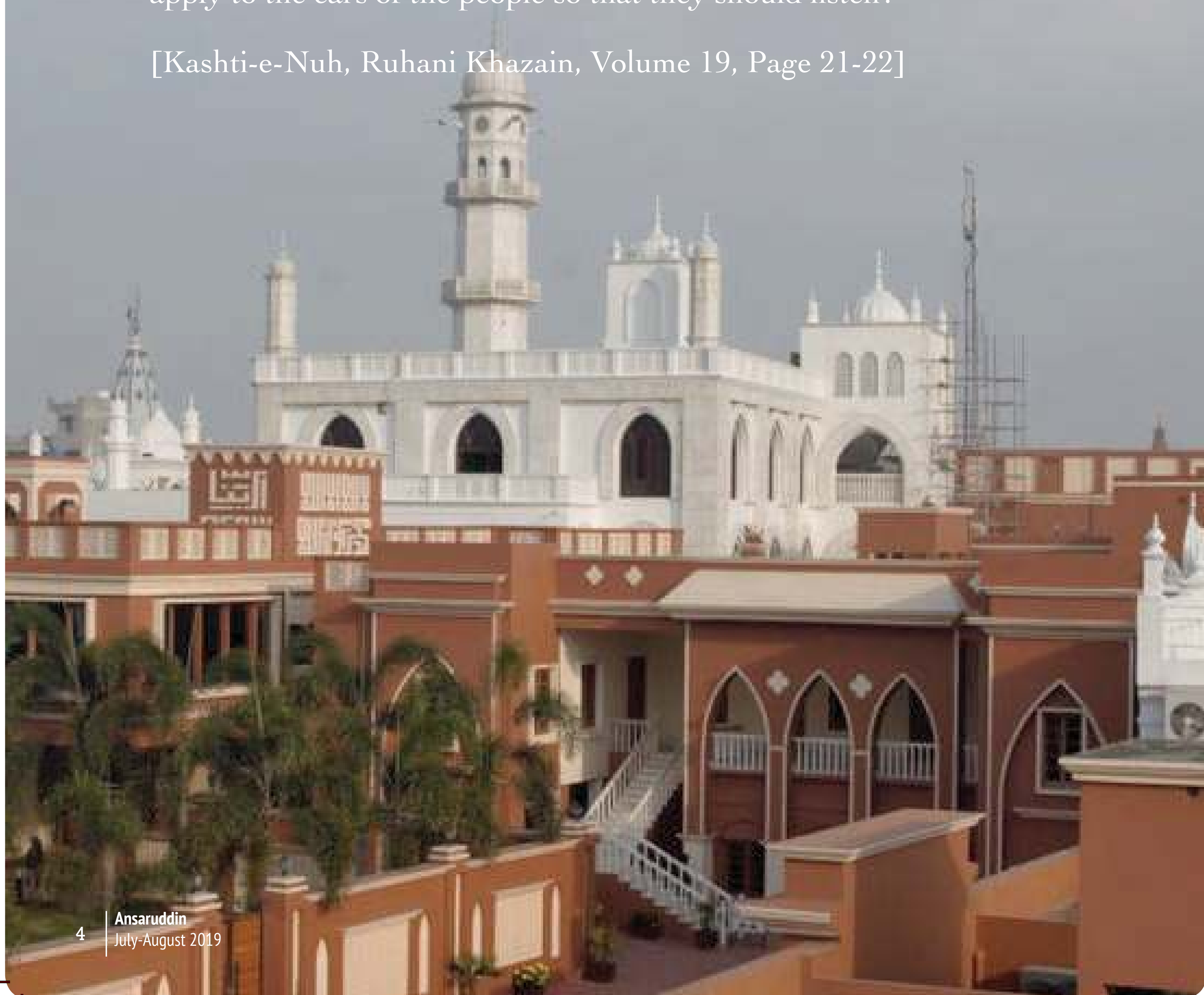
"0 Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain to Thy love. 0 my Lord, make Thy love dearer to me than my own life, my kith and kin, and even dearer than cold water (to a man dying of thirst in scorching heat)."

[Tirmidhi]

Writings of the Promised Messiah عليه‌السلام

"How unfortunate is the man who does not know that he has a God Who has power to do all that He wills. Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?"

[Kashti-e-Nuh, Ruhani Khazain, Volume 19, Page 21-22]



Four Principal Attributes of God in Islam

Hazrat Mirza Ghulam Ahmad عليه السلام, Founder of the Ahmadiyya Muslim Community

We proceed to expound what is set out in Surah Fatihah from Rabb-ul-'Alamin to Malik-i-Yaum-id-Din. As expounded in the Holy Qur'an, it comprises four grand verities:

The first verity is that God Almighty is Rabb-ul-'Alamin, that is to say, that God is the Rabb and Master of all that which is in the universe. All that appears, is seen, felt or perceived by reason, is His creation, and that true existence belongs only to God Almighty and to nothing else. In short, the universe with all its components is created and is the creation of God. There is nothing in the components of the universe which is not the creation of God. Through His perfect Rububiyyat God Almighty controls and rules over every particle of the universe.

His Rububiyyat is in operation all the time. It is not that after having created the world God has withdrawn from its control and that He has committed it to the law of nature so that He Himself does not intervene in any way. It is not like the maker of a machine who has no concern with it after it has been made. The creations of the True Maker are not unconnected with Him. The Rabb-ul-'Alamin exercises His perfect Rububiyyat all the time over the whole universe and the rain of His Rububiyyat falls perpetually upon the whole universe. At no time is the universe deprived of the benefit of His grace. Even after the creation of the universe, that Source of Grace is needed every moment, without interruption, as if He had not yet created anything. As the world depended upon His Rububiyyat for its coming into being, it is equally dependent upon it for its continuation and sustenance. It is He Who supports the world every moment and every particle of the universe is kept fresh and flourishing because of Him. He exercises His Rububiyyat in respect of everything by His will and intent. It is not as if His Ru-bubiyyat were exercised in respect of anything without His intent. In short, this verity means that everything in the universe is created and is dependent upon the Rububi-yyat of God Almighty in respect of all its excellences and conditions, at all times. There is no spiritual or physical excellence which any created thing can acquire on its own without the determination of the Absolute Controller. Besides, it is latent in this and other verities that the divine attributes, such as Rabb-ul-'Alamin etc., are special to Him and that none else is associated with Him in that respect. The opening phrase of the Surah, namely, Alhamdu lillah, makes it clear that all worthiness of praise belongs to God alone.
The second verity is Rahman, which follows upon Rabb-ul-'Alamin. We have already explained that all animates, whether gifted with reason or not, good or bad, have been furnished and continue to be furnished with all that is needed for their maintenance, preservation of life, and the continuation of their species out of the general mercy of God Almighty. This is an absolute bounty that does not depend upon anyone's actions.
The third verity is Rahim, which follows after Rahman. This means that, as demanded by His mercy, God Almighty brings about good results in consequence of the efforts of His creatures. He forgives the sins of those who repent. He bestows upon those who ask. He opens for those who knock.

The fourth verity is Malik-i-Yaum-id-Din. This means that God Almighty is the Master of all perfect recompense which is free from all test and trial and the intervention of beguiling means and is purified of all uncleanness and is free from doubt and defect and is a manifestation of His

great powers. He does not lack the power to make manifest His perfect recompense, which is as bright as the day. The manifestation of this grand verity has as its purpose to make the following matters clear to everyone as a certainty.

First, that reward and punishment are a certainty, which are imposed upon His creatures by the True Master as the result of His special determination. This matter is not possible of exposition in this world for it is not clear to the average person why and wherefore does he experience good or ill, and comfort or pain. No one hears the voice out of whatever he experiences that this is the recompense of his deeds, nor does anyone observe or feel that whatever he is passing through is the consequence of his actions.

Secondly, the exposition is desired that material means are irrelevant and that it is the Grand Being or God Who is the fountainhead of all grace and the Master of all recompense.

Thirdly, it is desired to expound what is great good fortune and what is great misfortune. Great good fortune is that condition of supreme triumph in which light, joy, pleasure, and comfort encompass the inside and outside, the body and soul, of a person, and no limb or faculty is left out. The great misfortune is the torment which, in consequence of disobedience, impurity, distance and separation, is set ablaze in the hearts and envelopes the bodies so that the whole being feels like being on fire and in hell.

These manifestations cannot be observed in this world because this narrow, constricted and opaque world, which puts on the mantle of physical means and is in an imperfect condition, cannot bear their being made manifest. This world is subject to tests and trials and its comfort and its pain are both temporary and defective. Whatever a person experiences in this life is under the veil of physical means which hide the countenance of the Master of recompense. Thus this world cannot be the true and perfect and open day of recompense. The true, perfect and open Day of Judgement or of Recompense will be the world which will follow this one. That world will be the place of the grand manifestation and of the demonstration of glory and beauty. Whatever hardship or ease, comfort or pain, sorrow or joy, is experienced by people in this world is not necessarily attributable to God's bounty or His wrath. For instance, anyone's being rich is not a conclusive proof that God is pleased with him, nor is anyone's poverty or privation proof that God Almighty is displeased with him. Both these are a trial so that a wealthy one may be tried in respect of his wealth and a poor one may be tried in respect of his poverty. These verities are set out in detail in the Holy Qur'an.

[Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 444-461, footnote 11]

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light! Allah guides to His light whomsoever He will. Allah sets forth parables to men, and Allah knows all things well (24:36).

He is Allah, there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah, there is no god beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him.

He is Allah, the Creator, the Maker, the Fashioner; His are the most beautiful attributes. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise (59:23-25).

There is nothing that participates in His Being or Attributes (42:12); so coin not similitudes for Him and liken Him not to anything (16:75).
[Islam: Its Meaning for Modern Man, pp151-167]



The All Powerful One God

Friday Sermon by Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالی بنصرہ العزیز, Khalifatul-Masih V

Delivered on 18th April 2014 at the BaitulFutūh Mosque, Morden, London

Hazrat Khalifatul Masih presented some extracts from the writings of the Promised Messiah (on whom be peace) illustrating the reality and station of Allah the Exalted, the station by virtue of which He is the Possessor of all powers and The One, the Creator of all creations and while everything will perish, Allah is above it.

Now the only source to reach the God of this universe is the Holy Prophet (peace and blessings of Allah be on him). In order to appreciate the power of God one must turn to God in complete sincerity and worship Him. If this is done, God runs to embrace His servants and showers them with His blessings. The Promised Messiah (on whom be peace) asked us with great anguish to connect to God in this manner and thus adorn our life in this world as well as in the Hereafter.

Writing about the realty of God as presented by Islam the Promised Messiah (on whom be peace) said: **'God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.'**

(Barahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 191-192, footnote, Essence of Islam, Vol. I, p. 38)

The Promised Messiah (on whom be peace) wrote the following about Unity of God: 'Association can be of four types. It could be in respect of number, rank, descent, or action and effect. In this Surah, it has been declared that God is free from association of all these types. It has been made clear that He is the One in number and is not two or three; He is the Besought of all; He alone is Self-Existing while everything else is contingent and mortal and is ever dependent upon Him; and He is لَمْ يَلِدْ which means that He has no son who can claim to be His partner; and He is لَمْ يُولَدْ which means that he has

no father to share His power; and He is لَمْ يَكُنْ لَّهٗ كُفُوًا which means that no one can be His equal in His works to claim partnership with Him on this account. Thus, it has been made clear that God Almighty is free from associates of any of the four types and is One, without associate.' (Barahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, p. 518, sub-footnote 3, Essence of Islam, Vol. I, p.86)

Explaining this passage Huzoor said that one way of associating with anything/anyone is when there is more than one of something/someone, the second kind of associating is owing to status and position of things and individuals. The third kind of association is regarding capacity to do something. Here it has been explained very clearly that God is One and is alone worthy of being turned to and no other being can meet the needs and requirements of someone like God does. This is because save Him everything is created while He always was and always will be. All creation came into existence and will one day perish. By virtue of this all creation is impermanent and whatever is impermanent cannot facilitate arrangements for itself or for anything else. Whatever is impermanent is in need of a God, Who is Eternal. Indeed, this God has declared that He has made provisions for all His creation. He is over and above all other statuses and none can be His partner. The fourth aspect is that none can be His equal in what He does. Therefore none can bring about the results and effects that God can. Results attained by a worldly person are not his own doing but are in fact the reward of his hard work under the laws of natures. It is by virtue of the beneficence of the Divine quality of Rububiyyat (quality to nurture and sustain). Unfortunate is that individual who does not turn to such a God and turns away from him.

The Promised Messiah (on whom be peace) wrote the following about God, the Possessor of all powers: 'In the Holy Qur'an, our God describes His attributes thus:

'Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him.' (112:2-5)

This means that: Your God is One in His Being and in His attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes. A person's knowledge needs a teacher and yet is limited. God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and is unlimited. A person's seeing is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter, needs time and is limited. God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore His Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Qur'an teaches and which is the basis of our faith.' (Lecture Lahore, Ruhani Khaza'in, Vol. 20, pp. 152-155, Essence of Islam, Vol. I, pp. 46-47)
Elucidating the reasoning behind Unity of God the Promised Messiah (on whom be peace) wrote: 'Then the Holy Qur'an sets forth an argument in support of His being One, without associate, by stating: 'If there had been in them (the heavens and the earth) other gods beside Allah, then surely both would have gone to ruin…' (21:23) '…nor is there any other God along with Him…' 23:92) That is, had there been any other god

beside the One Who combines in Himself all perfect attributes, both heaven and earth would have been corrupted. Since it was inevitable that at times this plurality of gods would have acted against one another, and their differences would have resulted plunging the universe into chaos, each one of them would have worked for the welfare of his own creation; for whose comfort, he would have considered it permissible to destroy others. This too would have led to chaos.' (Barahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 518, sub-footnote 3, Essence of Islam, Vol. I, pp. 86-87)

Describing some Divine attributes, the Promised Messiah (on whom be peace) wrote:

'…The attributes of God to Whom the Holy Quran calls us, which are as follows:

'He is Allah, there is none worthy of worship except Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.' (59:23)'Master of the Day of Judgment.' (1:4) '…The Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted…' 'He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:24-25) 'Allah has the power to do all that He wills.' (2:21) '…Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment.'(1:2-4) '…I answer the prayer of the supplicant when he prays to Me.' (2:187) '…The Living, the Self-Subsisting and All-Sustaining…' (2:256)'Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him.' (112:2-5)

This means that God is One without associate and no one else beside Him is worthy of worship and obedience. This affirmation is made because, if He were not without associate, there might be an apprehension that He might be overcome by a rival, in which case Godhead would always be in peril. The affirmation that no one is worthy of worship beside Him means that He is so Perfect and His attributes are so excellent and exalted that if we were to select a god out of the universe who would be equipped with perfect attributes, or were to contemplate in our minds the best and most exalted attributes that God should possess, He would be more exalted than all our fancies. Whom no one can exceed and… Whom no one can be more exalted. That is God, to associate anyone in Whose worship would be the greatest wrong. Then he said: He is the Knower of the unseen, that is to say, He alone knows Himself.
No one can comprehend His Being. We can comprehend the sun and the moon in their entirety, but we cannot comprehend God in His entirety. Then he said: عالم الشهادة that is He is the Knower of the seen, that is to say, nothing is hidden from Him. It is not to be imagined that He should be unaware of anything. He has every particle of the universe within His sight; but man does not possess such comprehensive vision. He knows when He might break up this system and bring about the Judgement. No one else knows when that would happen. It is God alone Who has knowledge of all those times. Then it is said: هو الرحمن He is the Gracious One. This means that before the coming into being of animates and before any action proceeding from them, out of His pure grace and not for any other purpose, nor as a reward for any action, He makes due provision for everyone; as for instance, He brought into being the sun and the earth and all other things for our benefit before we came into being and before any action had proceeded from us. This Divine bounty is designated Rahmaniyyat in the Book of God, and on account of it God Almighty is called Rahman. He rewards righteous action richly and does not let go waste anyone's effort. Then he

said: الرحيم that is on account of this attribute He is called Rahim, and the attribute is designated Rahimiyyat.

Then it is said: 'Master of the Day of Judgement' (1:4) That is, He is Master of the Day of Judgement. This means that He keeps the recompense of everyone in His own hand. He has appointed no agent to whom He has committed the governance of the heavens and the earth, having withdrawn from it altogether, being no longer concerned with it, leaving to the agent the determination of all recompense at all times. Then it is said: '…the Sovereign, the Holy One…' (59:24) That is, He is the Sovereign without any default. It is obvious that human sovereignty is not without default. For instance, if all the subjects of an earthly sovereign were to leave their country and to migrate to another country, his sovereignty would come to an end. Or if all his people were afflicted with famine, how could any revenue be collected? Or if the people were to enquire from him what is it that he possesses beyond that which they possess on account of which they should obey him, what could he say in answer to their question? But God's sovereignty is not subject to any default. He can destroy everything in one instant and can create another kingdom. Had He not been such a Creator, possessing all power, His kingdom would not have endured without injustice. For instance, having forgiven and having bestowed salvation upon the people of the world once, how would He have acquired another world? Would He have sought to catch those upon whom He had already bestowed salvation so that He might send them back into the world, and would have revoked His forgiveness and salvation unjustly? In such case, His Godhead would have proved defective and He would have become an imperfect ruler like earthly sovereigns who frame ever new laws for their people and are put out of temper time after time; and when they find in their selfishness, that they cannot carry on without injustice, they have recourse to it without compunction. For instance, in terrestrial sovereignty it is considered permissible to let the passengers of a small vessel be destroyed in order to secure the safety of a large vessel, but God is under no such compulsion.

If God had not been All-Powerful and had not the power to create out of nothing, He would have been compelled either to have recourse to injustice like weak sovereigns, or would have clung to justice and lost His Godhead. God's vessel continues its voyage with full power on the basis of justice.

Then he said: السلام that then He is the Source of Peace, that is to say, He is safeguarded against all defects, and misfortunes, and hardships, and provides security for all. If He had been liable to being afflicted with misfortunes, or to be killed by His people, or could have been frustrated in His designs, how could the hearts of people in such cases have been comforted by the conviction that he would deliver them from misfortunes? God Almighty describes the condition of false gods in the following words: '…Surely, those on whom you call instead of Allah cannot create even a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are both the seeker and the sought. They esteem not Allah with the estimation which is His due. Surely, Allah is Powerful, Mighty. (22:74-75) Those on whom you call beside Allah cannot create even a fly, though they should all combine together for the purpose; and if a fly should snatch away anything from them, they cannot recover it therefrom. Their worshippers lack intelligence and they themselves lack power. Can such as these be gods? God is One Who is more powerful than all those who possess power. He is the Mighty, Who is supreme over all. No one can apprehend Him or kill Him. Those who fall into such errors have not a true concept of God's attributes.

Then he said: then God is the Bestower of Security and sets forth proof of His attributes and His Unity. This is an indication that he who believes in the True God is not embarrassed in any company, nor would he be remorseful in the presence of God, for he is equipped with strong proofs. But he who believes in a false god finds himself in great distress. He describes every senseless thing as a mystery so that he should not be laughed at and seeks to hide demonstrable errors.

Then He is: '…The Bestower of Security, the Protector, the Mighty, the Subduer…' (59:24) Meaning that He safeguards all and is supreme over all and sets right all that might have gone wrong and is completely Self-Sufficient.

Then it is said: 'He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names.' (59:25)

This means that He is the Creator of the bodies as well as of the souls. He determines the features of a baby in the womb. To Him belong all the beautiful names that can be thought of.

'All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

The dwellers of the heaven and the dwellers of the earth glorify Him. This is an indication that the heavenly bodies are also populated and their dwellers follow Divine guidance.

'…Allah has the power to do all that He wills.' (2:21)

Then he said: that He has the power to do all that He wills. This provides great comfort for His worshippers, for what can be expected of a god who is weak and without power?

Then it is said: 'Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment.' (1:2-4) '…I answer the prayer of the supplicant when he prays to Me.' (2:187)

That is, He is the Lord of the worlds, Most Gracious, Ever Merciful, Master of the Day of judgement. This means that He provides for the universe and is Himself the Master of the Day of Judgement and has not committed Judgement to anyone else. Then it is said: I respond to the call of him who calls on Me,

Then he said: '…The Living, the Self-Subsisting and All-Sustaining…' (2:256) That is, the Ever-Living, the Self-Subsisting, and the Self-Sufficient. The life of every life, and the support of every being. He is the Ever-Living, for if He were not Ever-Living, His worshippers would be apprehensive lest He should die before them. Then it is said: Proclaim: He is Allah, the Single. He begets not, nor is He begotten; and there is no one who is His equal or like unto Him.' (Philosophy of the Teachings of Islam, pp. 95-104)

The Promised Messiah (on whom be peace) wrote: 'The objective of all commandments of the religion of Islam is to elucidate the reality of the beauty that is inherent in the word 'Islam'. The Holy Qur'an comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Qur'an teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountainhead of all grace.

He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near. He is above all, but it cannot be said that there is someone below Him. He is more

hidden than everything else is but it cannot be said that there is something more manifest than Him. He is Self-Existing in His Being and everything is alive through Him. He is Self-Sustaining and everything is sustained by Him. He supports everything and there is nothing that supports Him. There is nothing that has come into being on its own, or can live without Him on its own. He comprehends everything, but it cannot be said what is the nature of that comprehension. He is the Light of everything in heaven and earth and every light has shone forth from His hand and is a reflection of His Being. He is the Providence of the universe. There is no soul that is not sustained by Him and exists by itself. No soul has any power which it has not obtained from Him and which exists by itself. His mercy is of two kinds. One, which has been eternally manifested without being the result of any action on the part of anyone. For instance, heaven and earth, the sun, moon and planets, water, fire and air, and all the particles of the universe which were created for our comfort, and all those things that were needed by us, were provided before our coming into being. All this was done when we were not even present. No action had proceeded from us. Who can say that the sun was created on account of some action of his, or that the earth was created in consequence of some good action of his? This is the mercy which came into operation before the creation of man and is not the result of anyone's actions. The second kind of Divine mercy comes into operation in consequence of human action. (Lecture Lahore, Ruhani Khaza'in, Vol. 20, pp. 152-153 Essence of Islam, Vol. I, pp. 43-44

Writing about the Holy Prophet (peace and blessings of Allah be on him) as the only way to God the Promised Messiah (on whom be peace) said: 'Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one [peace and blessings of Allah be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messengersa who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.' (Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, p. 363. Essence of Islam, Vol. I, p. 39)

The Promised Messiah (on whom be peace) wrote about those who do not believe in the existence of God and said: 'The Being of God is transcendental and beyond the beyond and is most secret and cannot be discovered by the power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognize God purely through reason. Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laugh at the men of God. One of their arguments

is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realize that lack of knowledge of something does not necessarily negate its existence.

There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity.

It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet [peace and blessings of Allah be on him]; nor can man achieve salvation without it. How can there be faith in the Unity of God unless there is perfect certainty with regard to His existence? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet [peace and blessings of Allah be on him] convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today, the true and perfect followers of the Holy Prophet [peace and blessings of Allah be on him] present those signs to the atheists. The truth is that till a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet [peace and blessings of Allah be on him]. (Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp. 120-121, Essence of Islam, Vol. I, pp. 40-41)

Writing about complete belief in God, the Promised Messiah (on whom be peace) said: 'Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man who does not know that he has a God Who has power to do all that He wills. Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?' (Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 21-22 Essence of Islam, Vol. I, pp. 98-99)

In following the Imam of the age and true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him) may God enable us to take the message of the Living God to the world and may we make them realise about the Living God, Who still listens and shows signs and that they should return to Him. May we too forge a living relationship with God and practice His teachings and worship Him and have correct insight of His attributes and become recipients of His blessings and may we and our generations be protected against associating partners with God. (Āmīn)

The Unity of God

The following is the gist of the opening address delivered by Hazrat Mirza Tahir Ahmad رحمہ اللہ تعالیٰ, Khalifatul-Masih IV, on July 31st 1992 at the annual convention held at Islamabad, UK



In the name of Allah, the Gracious, the Merciful.

Blessed is He Who has sent down al-Furqan to His servant, that he may be a Warner to all the worlds —

He is to Whom belongs the Kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the Kingdom, and He has created everything, and has determined its proper measure.

Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves, nor have they any power over death or life or Resurrection. (25:1-4)

After reciting the above passage from the Holy Quran, Hazrat Mirza Tahir Ahmad (rh) said that he had chosen to speak on the subject of "The Unity of Allah". It was Allah Who had revealed the Al-Furqan (The Discrimination, another name of the Holy Quran) to His servant the Holy Prophet (peace be on him) whom God declared was a Warner for all mankind. The message conveyed by Hazrat Mirza Ghulam Ahmad the Promised Messiah and Holy Founder of the Ahmadiyya Community in Islam, was the same Quranic message preached and expounded by the Holy Prophet of Islam which we have vowed to convey to the whole world.

Allah is the Master and the King. He has no equal or partner and He is the sole Creator of everything in the universe. He has no son or a ssociate. He has determined a measure of everything. It is unfortunate that people have set up other gods besides Him. Allah says in the passage which I recited that their false gods have not only been created but they themselves are unable to create anything. They have no power over life and death. In the presence of false religions the Unity of God has been revived and re-established. By false religions I mean those which originally taught Unity of God but gradually deviated away from this universal truth and introduced idolatrous beliefs.

Leaders of the world loudly proclaim their solutions for world problems but I say, in the name of God, that they will never be solved with out recognition of the truth of the claims of the Holy Prophet Muhammad (pbuh) and the implementation of the teachings of the Holy Quran. There is no value, otherwise, in their claims. The great task of solving the problems of the world is in the hands of the Ahmadiyya Community in Islam. There is no one else who can do this work.

In the early history of Islam the Holy Prophet had prayed for the victory of Muslims against their powerful enemy at the battle of Badr. He beseeched Allah for His help saying that if this small band of Muslims be annihilated (God forbid) then there would be no one left to proclaim and worship the Unity of God.

O Ahmadis! O Ahmadis! O the Ahmadiyya Community in Islam! You have been commissioned to discharge this sacred work. If you become negligent then you will be responsible for your own destruction. If you are destroyed then the Unity of Allah will be effaced from the world. I know, however, that God will never permit this to happen for He loves His Unity and it is impossible that He would ever allow His true worshippers to perish. No one can harm you as long as you sing the praises of Allah and declare His Unity. No power on earth can destroy. Recognition of

the Unity of God is not only necessary for your salvation but also for the whole of mankind.

Unless the meaning of the Unity of God is properly understood how can you expect to guide others to believe in it? In order to clarify the matter I shall refer to the writings of the Promised Messiah who had a deep insight and knowledge of the matter which he gained from the teachings of the Holy Prophet Muhammad (peace be on him) which he presented to the world in a clear way of understanding. He advanced no new teaching on the subject but, as it were, he presented old wine in new bottles. Only when you drink deeply from this wine will you be able to go out into the world and intoxicate people with the belief and understanding of the Unity of God.

It is my belief that the Unity of God was taught by all previous revealed scriptures and that the main aim and desire of God's Prophets has always been to spread this truth. The Holy Quran, which was revealed to the Holy Prophet of Islam, explains the subject in more detail than any other scripture, but still the disbelievers insisted on believing what they had been told by their fore-fathers. This is the response which has always been forth by the opponents of all Prophets of God.

What God wants from you and which concerns your salvation is that you should believe in the absolute Unity of God free of all deified associations such as stone idols, celestial bodies or sons etc., otherwise the Declaration of faith: There is none worthy of worship other than Allah is meaningless. You should examine yourselves to find out what kind of inner idols need to be broken.

One of the commonest kinds of idolatry is the worship of oneself. There have been and are such people who make their own ego their god. We should pray to God to overlook our weaknesses which however, is insufficient as long as we do not ask Him for light and guidance. When you will break this idol you will experience the Grace of God. I advise the members of the Community to purify themselves and break into pieces all fake gods because as long as they do not purify themselves they cannot exhibit full faith in the Unity of God.

The Promised Messiah said that if you have full faith in God you should not seek your needs from anyone as God alone possesses all power and provides you with sustenance. If he chooses to give or take anything away from you then none of the great powers of the world can do anything about it. No high level worldly plans or conferences can interfere with the plans of God. It is God only who can help you in times of worldly trials and when your honour is at stake. It is necessary, however, that your love for Him should be exclusive.

The Promised Messiah has explained different aspects of the Unity of God. You should consider everything unreal and non-existent besides Him. That is to say nothing except Him has independent power of its own. Everything is dependent upon God. If He so wishes He could destroy the universe in a moment. Such a firm faith represents pure belief in the Unity of God in Whose love a believer should be lost.

Every Ahmadis should understand the reality of the Unity of God and manifest it in his life otherwise his claim about caring for the welfare of mankind would be meaningless. The Holy Prophet of Islam was so absorbed in his love of God's Unity that the world has not witnessed an equal to it. His opponents described him as being madly in love with his Lord. This is the state of love for God which the Promised Messiah has expounded upon in his writings. It has been related that once the Holy Prophet was speaking about the Unity of God with such feeling and emotion that the stage on which he stood collapsed.

It is asked sometimes why is it that man undergoes so much suffering in the world when God claims that He is Compassionate and Merciful? God's reply is that if man wants Him to be compassionate and merciful to him at all times then he should

abstain from injustice. Man himself has created his own suffering by his unjust and wrong actions. Unless man turns to God and recognises His Unity there can be no security for him.

During my recent visit to India I told many prominent figures and officials, collectively and individually, that some people had the mistaken idea that as a representative of the Ahmadiyya Community I had come to seek shelter from persecution in Pakistan. I categorically refuted this suggestion and told them that I am a representative of God Who is the Creator of mankind. You should never think that I am seeking human shelter. My Community and I are in the shelter of God Who has polished us with love for righteousness. As long as you do not accept our divine message of guidance you would not be able to find salvation. I told these leaders and officials that they should rise above politics and that they should try to improve their relationship with Pakistan; and I gave the same message to the leaders of Pakistan. They should not undermine the welfare of mankind.

We are linked with God and the whole world is our homeland. We have been created for the sake of good. Our message is Unite in goodness and righteousness. We should help one another to promote those qualities. I do not care what the Pakistani mullahs say about me. I am answerable to God only and not to them. On the day of Judgement God will be my judge and not the mullahs. I worship only one God, Allah, on Whom I depend. I am only concerned in taking steps which will win the pleasure of God and promote the welfare of mankind. Unfortunately the world today does not understand these practical truths which are the basic teachings of all religions. They all sprout from the fountain of the Unity of God. People do not realize the evil aspects of human activities which have taken command of man. Man suffers on account of his own unjust behaviour and I see this danger spreading throughout the world.

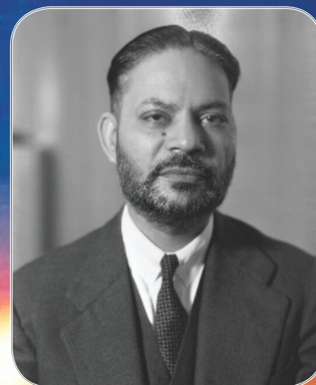
I speak with my heart full of passion when I tell the members of the Community that if they want to save the world they should call mankind to the Unity of God; and in order to fulfil this task they must be prepared to sacrifice everything if need be, even their families, property and lives. It will prove to be of great benefit to them. Concerning the situation facing mankind, the Promised Messiah said:

O Europe, you are not safe and O Asia, you, too, are not immune. And O dwellers of islands, no false gods shall come to your rescue. I see cities falling and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in majesty and awe. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God but it was destined that what was written should come to pass. Truly do I say that the turn of this land too is approaching fast. The times of Noah shall reappear before your eyes and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His wrath. Repent that you may be shown mercy! He who does not fear Him is dead not alive.

This is the spirit and effort required by you in conveying your message to the whole world. Again the Promised Messiah has urged mankind to repent so that they may shown divine mercy. He said that whoever forsakes God is not a man but a worm. He is dead not living. On the other hand he urged everyone to propagate the Unity of God, to show mercy on all, refrain from committing injustice and showing pride, and help in the welfare of mankind. Be kind and patient with those who abuse you.

Concept of God

Sir Muhammad Zafrullah Khan (ra)



THE CENTRAL PIVOT AROUND WHICH the whole doctrine and teaching of Islam revolves is the Unity of the Godhead. From this concept proceeds the fundamental unity of the universe, of man, and of life. The object of Islam is to establish a balance and to bring about accord in the relationship of man to God and to the universe through beneficent adjustment.

The Quran is insistent upon the Unity of God and emphatically condemns any doctrine, idea, or concept which might directly or indirectly tend to associate any other thing or being with God as a partner or equal. "Say: 'He is Allah, the One; Allah, the Independent, and Besought of all. He begets not, nor is He begotten; and there is none like unto Him'" (112:2-5). It needs to be observed that the word "Allah" is the proper name of God and is not derived from "ilah" meaning "god." Of course, Allah is God, but the word does not signify merely that Allah is God to the exclusion of all other gods. Western scholars 152 have often failed to keep this distinction in mind and have erroneously assumed that Allah merely signifies God rather than a god. In fact there is no etymological relationship between "ilah," god or a god, and "Allah," which is the substantive for God. To appreciate the juxtaposition employed by the Quran in this respect, it is necessary to keep the distinction in mind. God is "ilah," and there is no other "ilah" beside Him, and His name is Allah; as, for instance, "Verily, Allah is the only One God" (4:172). The Quran, like other Scriptures, teaches "your God is One God" (16:23), and it reveals that Allah is His substantive name.

It then proceeds to emphasise the Unity of God, to expound His attributes, and to explain and illustrate their operation.

The primary object of all revelation is to emphasise this concept of God, that is to say, that He is One, has no equal or partner, and that all adoration, glorification, worship, and obedience are due to Him alone. He is the object of the heart's deepest love and devotion. To seek nearness to Him, to do His Will in all things, to win His pleasure, to become the manifestation of His attributes - that is to say, His image - is the purpose of man's creation (51:57). He is the Source of all beneficence, everything proceeds from Him, and is dependent upon Him. He is Independent and stands in no need of help or assistance from any other source, inasmuch as all sources and means proceed from Him, and none exists or subsists outside Him or outside His control and authority.

"He sends down the angels with revelation by His command on whomsoever of His servants He pleases, saying, 'Warn that there is no god but I, so take Me alone for your Protector'" (16:3).

This concept is reinforced by various arguments. For instance: "Allah has not taken unto Himself any son, nor is there any other god along with Him; in that case, each god would have taken away what he had created, and some of them would surely have dominated over others. Glorify, then, Allah above all that which they attribute to Him, Knower of the unseen and of the seen; exalted is He, therefore, above all that which they associate with Him" (23:92—93). Mythology

furnishes ample illustration of the confusion and chaos that would prevail if there were a plurality of gods. There would be an end to all certainty and order and consequently to all beneficence. Man and the universe instead of being manifestations of Divine beneficence would present a spectacle of capricious and cruel sport, and instead of progressing constantly toward perfection, would be speedily destroyed. "If there had been in the heavens and the earth other gods beside Allah, then surely the twain would have come to ruin. Glorified then be Allah, the Lord of the Throne, above what they attribute" (21:23).

God has throughout affirmed and borne witness to His Existence, His Unity, His various attributes, and revealed these to mankind at each stage to the degree to which their awareness was needed by mankind for the complete fulfilment of life in all its dimensions. The discovery of all this was not left to man. If that had been so, countless generations would have perished before a concept of God, even remotely approaching the reality, could have been evolved. "Allah bears witness that there is no god but He-and so do the angels and those possessed of knowledge-Maintainer of Justice; there is no god but He, the Mighty, the Wise" (3:19).

The Quran not only excludes all idea of any equal or partner with Allah, it specifically excludes all idea of His having a son except in the purely metaphorical sense in which all mankind are His children, and in which the peacemakers are spoken of, in the Bible, as "the children of God" (Matt. 5:9). God is Ever-Living, All-Knowing, All-Hearing, the Creator of all, whose authority extends over everything. To attribute a son, in any but the purely metaphorical sense, to God, would amount to a denial of His Unity and in effect to a denial of His Godhead. "Verily, Allah is the only One God. Far is it from His attributes of Holiness and Perfection that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. Sufficient is Allah as a Guardian" (4:172).

God is not only the First Cause. He is the Creator, the Maker, the Fashioner, and He exercises control over the universe at all times. "Allah is the Creator of all things, and He is the Guardian over all things. To Him belong the keys of the heavens and the earth" (39:63-64). All His attributes are eternal. None of them ever falls into disuse. His attribute of Creation is equally in operation all the time. "Allah originates Creation; then He repeats it; then to Him shall you be brought back" (30:12). "To Him belongs whatsoever is in the heavens and the earth. All are obedient to Him. He it is Who originates the Creation, then repeats it, for it is most easy for Him. His is the most exalted state in the heavens and the earth. He is the Mighty, the Wise" (30:27-28).

He creates and perfects; He designs and guides (87:3-4). He has bestowed upon everything its appropriate form, which enables each thing to perform its function properly, and has then guided everything to its proper function (20:51). He bestows life and He causes death (53:45), and to Him do all things ultimately return (53:43).

"To Allah belongs the kingdom of the heavens and the earth, and He has mastery over everything" (3:190). Having created the universe and all that is in it, He did not sit back and, as it were, abdicate His control over it. Nothing can continue in existence except with His constant support. "In His hand is the dominion over all things and He grants protection to everything, but against Him there is no protection" (23:89).

Nature and all its phenomena, life and all its exigencies, including its termination here below, have all been created in God's wisdom, obey His laws, and are under His control (21:34; 36:38-41; 67:2—5).

God regulates it all and clearly explains His Signs

that men may have firm belief in communion with Him and in their accountability to Him (13:3).

The various attributes of God have been set out in the Quran in different contexts. He forgives faults and shortcomings. He accepts repentance, He judges and imposes penalties, He is the Lord of Bounty. Toward Him is the final return (40:4). His principal attributes, to which all other Divine attributes are related, are mentioned at the very outset in the opening chapter of the Quran. He is the Creator and Sustainer of all the worlds and leads them stage by stage toward perfection. He is the Gracious One, Who has made provision for the fulfilment of the purpose of the creation of man and of the universe. He is the Merciful One, Who causes beneficent results to follow upon righteous action. He is the Master of the Day of Judgement (1:2-4).

The distinction between Ar-Rahman (the Gracious One) and Ar-Rahim (the Merciful One) is that the former connotes that aspect of God's Grace which precedes, and is independent of, human action, while the latter connotes the Divine Grace or Mercy that causes beneficent results to follow upon righteous action. In other words, the operation of the former is without reference to human action, and the operation of the latter is consequent upon human action.

It is also to be observed that the fourth attribute describes God as Master of the Day of Judgement, and not merely as Judge. It is true that the operation of all Divine attributes is in accord with the requirements of justice, but the concept of justice leaves ample scope for the operation of other attributes such as, for instance, Mercy, Bountifulness, Appreciation. It is a misconception that justice demands punishment or a certain degree or type of punishment of all defaults and offences, and that it restricts reward and bounty to a scale proportionate to the action or quality that deserves appreciation. Justice demands that all shall have their just due, that is to say, that no penalty shall be severer than that which is appropriate to the default or offence, and that no reward, remuneration, or compensation shall fall short of that which is deserved or has been earned. The reduction of a penalty, or its total remission, is not inconsistent with justice, nor is the multiplication of reward in conflict with its spirit. God's Mercy and His Grace and Bounty are without limit. Indeed, God does not punish every default or offence; many He overlooks and forgives altogether (42:31). His Law is that He chastises where chastisement is needed for reformation, but that His mercy encompasses all things (7:157).

The subject of Divine attributes is a very extensive one, and the Quran treats it with a wealth of variety and detail. Indeed, each attribute could in itself form the subject of a whole treatise. As illustration of the manner in which the Quran approaches and treats various aspects of Divine attributes, it may perhaps suffice to conclude with the following:

Allah-there is no god but He, the Ever-Living, the Self-Subsisting, the All-Sustaining. Slumber overtakes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His leave? He knows what has gone before them and what will come after them; but they encompass nothing of His knowledge save that which He pleases. His knowledge comprehends the heavens and the earth; and the care of them burdens Him not. He is the High, the Great (2:256).

Allah is the Light of the heavens and the earth. Similitude of His Light is as a lustrous niche, wherein is a lamp. The lamp is enclosed in a globe. The globe is, as it were, a glittering star. It is light from a blessed tree-an olive-neither of the East nor of the West, whose oil would well-nigh glow forth even though fire touched it not. Light upon

Continued on page 6

Islam and Chastity

Nasir Mahmood Malik

Islam is based on the laws of nature. Allah created our universe and provided Islam as guidance for us to properly and optimally benefit from His creation without getting hurt. Islam provides us a system of norms and values, a code of conduct, to a healthy, productive and peaceful life in this world and earn the forgiveness, mercy and pleasure of Allah along the way.

In our secular and 'emancipated' society, people seem to have difficulty in seeing the significance and relevance of various Islamic norms and values, like chastity and modesty. To this society, Islamic mores seem antiquated and impractical. This is partly due to a lack of understanding of specific Islamic teachings, but mostly it is due to the lack of proper comprehension of the overall objective and the philosophy of Islamic teachings.

We live in a promiscuous society where we need to continually remind ourselves about the pivotal role chastity plays in our daily lives and how at risk we are if we are not diligent in guarding our chastity.

We routinely hear and observe how dangerous it is to drink and drive. Yet, when people are warned about the dangers of drinking, they just laugh it off thinking that they can handle it or that nothing bad can happen to them. One of the ways to get their attention is to show them the mangled bodies and vehicles after fatal accidents.

Similarly, it is ironic that, living in this society, people routinely see the inevitable devastating consequences of unchaste behaviour, yet most of them do not take chastity seriously.

Let me share with you one NBC report about the effects of careless behaviour. Sex is a biological necessity and a controllable urge. However, according to this report, for many, the urge for sex is an addiction. A growing number of medical experts say that compulsive sexual behaviour is a real disorder that an estimated 16 million Americans, both men and women, or about 5% of the US population, are fighting.

According to this report, such addicts do not get that way in one day. They begin on this path with easy access to risky material like 'soft porn' in magazines, movies, and internet, etc. Unrestrained, they develop the natural urge to act out what they see and thus the visuals progressively become practical experiences. Over time, those experiences become addictions. These people lose their peace of mind, their jobs, their families, and their dignity. They suffer from diseases, shame and guilt. They become frightened and many even become suicidal.

Even if we consider such an addiction as an anomaly, we commonly observe how unchaste behaviour results in life altering consequences like unwanted pregnancies, infanticide in the form of abortion or abandoned babies, premature marriages of the unwilling and the unprepared, broken families, shortened careers, shattered dreams, personal shame, embarrassment for the family and the friends and so on. All this is happening around us to the religious as well as the secular, to the rich and the poor, to the ordinary and the powerful, and to the simple and the elite, alike.

No wonder Islam puts a high emphasis and special premium on chastity. Islam wants to protect us from any such nightmares by admonishing us not even to have unchaste thoughts.
In general, the objective of Islamic teachings is to guide and enable mankind to lead a purposeful life; the ultimate purpose being to recognize, serve and worship our Creator. Allah says in the Holy Qur'an:

"I have not created the Jinn and the men but that they worship Me." (Al Qur'an, 51:57)

To accomplish this purpose, Islam teaches us a set of dos and don'ts and our obligations to Allah and Mankind. Both of these obligations arise out of Love. A cursory reflection on the manifestations of Allah's Grace and Mercy evokes a natural Love of Allah. This Love is called Taqwa. This Love naturally evolves into the Love of His Creation, Mankind, because when one truly loves someone, one begins to love everything about that person. Our success lies in winning the pleasure of Allah through the adequate discharge of these obligations. However, the proper discharge of both these obligations requires piety of mind and purity of nature, that is, chaste mind and chaste behaviour.

We commonly observe that when people meet their beloved, they prepare themselves physically – they wash up, don good clothes, wear aromatic fragrance and put on a smile. In short, they do everything they can to accentuate their physical appearance and attraction. Similarly, to fulfill our obligations to Allah and Mankind, we need to enhance not only our physical but moral and spiritual attraction, in part by nurturing chaste mind and chaste behaviour.

The philosophy of Islamic teachings is continuous improvement of our character, through self-restraint and discipline. Allah has endowed us with wonderful faculties. However, it is the proper use of these faculties, in the right measure and at the right time, that improves us. For example, sexual urges are natural and by themselves are neither good nor bad, but proper response to these urges is meritorious and separates us from animals. The Promised Messiah, may peace be upon him, has succinctly explained that Islam wants us to progressively move from our natural state, to the moral state, and ultimately to the spiritual state. It is this progression wherein lie our success, peace of mind and the ultimate mercy and pleasure of Allah.

If we look at various Islamic teachings through this prism of lifelong physical, moral and spiritual progress, all Islamic teachings and expectations become significant and relevant. Let us study the fundamental Islamic expectation of chastity through this prism.

Arabic words like iffah, ismah and ihsan collectively describe the Islamic concept of chastity. The Promised Messiah explains chastity as ihsan and writes:

This expression connotes the virtue that is related to the faculty of procreation of men and women. Those men and women would be called chaste who refrain altogether from illicit sex and all approaches to it, the consequences of not doing so are disgrace and humiliation for both parties in this world and chastisement in the hereafter, and dishonour and grave harm for those related to them.[1]

Various other scholars have also translated the Qur'anic phrase furuj (private parts) as chastity. Thus, that person would be deemed chaste who has clean mind and body, high integrity and self respect, modest appearance and composure, unquestionable behaviour, legitimate sexual relationship, and nothing to hide.

Explaining the significance and critical nature of chastity in his Commentary on Surah Al-Nur, Hazrat Khalifatul

Masih II (may Allah be pleased with him) writes:

Chastity as a moral virtue holds a very high place in the code of Islamic laws that govern relation between sexes. This Surah has laid down comprehensive commandments to safeguard and protect it. Islam views even the slightest breach of these laws with extreme disapprobation.[2]

Given the lure of unchaste behaviour and the human propensity to fall for it, Allah has repeatedly admonished both men and women to guard their chastity. For example, Allah says in the Holy Qur'an:

Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and truthful men and truthful women, and steadfast men and steadfast women, and humble men and humble women, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him – Allah has prepared for all of them forgiveness and a great reward. (Al-Qur'an, 33:36)

In this verse, Allah has grouped the distinctive features of those men and women whom He is prepared to forgive and reward. They are submissive, truthful, steadfast, humble, sacrificing and fasting believers who actively guard their chastity and continuously remember Allah. Here actively guarding chastity would imply being proactive and diligent in following Islamic teachings about chastity and modesty like separation of genders, men restraining their eyes and women covering their physical attractiveness, etc.

If chastity is a healthy virtue, then unchaste behaviour is a cancerous vice. And, this disease is better prevented than cured. The Islamic principle of preventing unchaste behaviour is to avoid the activities and the company that may lead to unchaste tendencies. Admonishing us to avoid any path that may lead us astray, Allah says: "Follow not the footsteps of Satan." (Al-Qur'an, 2:209)

Here, the footsteps of Satan are all those activities and temptations that may take us away from Allah. As Satan beckons us to follow him, he does not expose the ultimate destruction he is leading to; rather he entices us to only take one baby step at a time. These baby steps seem so benign and inconsequential that we take them mindlessly without much concern. Once we take a few steps on that slippery slope, Satan's job is done and we keep sliding towards the abyss on our own. So, we have to be watchful to not take even the first step. Thus, it is necessary to be deliberate in our lifestyle and keep a keen eye on the long term consequences of our choices rather than be dazzled by their instant pleasure or be swayed by the vain trends around us.

Loneliness and idleness are the two states of hearts and minds that render people vulnerable to unchaste tendencies. Similarly, company of a member of opposite sex, in the veil of darkness and seclusion from the public eye, tends to incite risky behaviour. Therefore, we should keep ourselves occupied with good pursuits, conduct our affairs in broad daylight in the open, and avoid going out after sunset. Allah has made the night for rest and worship not for partying and indulging in illicit relations.

When we study the Hadith of Holy Prophet, (peace and blessings of Allah be on him), we find profound guidance to avoid risky behaviour and cultivate a chaste culture. For example, the Prophet admonished:

'Beware! Avoid sitting by the road sides.' The people said, 'O Messenger of Allah! We cannot avoid sitting there as we have discussions there.' The Prophet said, 'If you insist on sitting there, then give the

roads their rights.' The people asked, 'What are the rights of the road?' He said, 'Lowering your gaze, refraining from harming others, returning greetings, and enjoining what is good and forbidding what is evil.' (Bukhari)

So, Ahmadi Muslim boys and men should internalize this Hadith. In today's speak, it admonishes against hanging out, whether it is physically hanging out on a street corner, gossiping on the phone, or chatting on the internet because that is when you are at risk of indiscretion. When you connect with each other, connect for good purposes, not for gossiping about girls or other vain talks.

Similarly, the Holy Prophet said: A man shall never be alone with a woman except that the third party between them is Satan. (Tirmidhi)

This Hadith warns against the risky behaviour and satanic inclinations if and when one visits the opposite sex in seclusion, whether it is on phone, in chat rooms, or in person for any purpose. The keyword in this Hadith is 'alone' and does not preclude any legitimate interaction for study or work in public.

Addressing the pious wives of the Holy Prophet (peace and blessings of Allah be on him), Allah says: You are not like any other women if you are righteous. So, be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech. (Al-Qur'an, 33:33)

So, Ahmadi Muslim girls and women should recognize their identity. If they are righteous, they can not be like other women. They should be modest and decent in their appearance, conduct and demeanor. They should not behave like other women in the use of cell phones, chat rooms, web-cams, Facebook, and MySpace.

Modern society and technology offer many conveniences but they also entice the weak and the vulnerable to easily fall for bad company and risky temptations. They can inconspicuously pull the careless to uncharted waters. Therefore, to guard our chastity, we need to evaluate these conveniences carefully, avail them responsibly, and protect our youth from their risks.

Chastity also comprehends a semblance of truthfulness and trustworthiness. Reflect upon your obligations to fellow human beings. The first and foremost in this category is your spouse, present spouse if you are married or future spouse if you are single. How can you be truthful and trustworthy to your spouse if you are not chaste? Your chastity is the best gift you can give to your spouse.

Now, take this mindset further and apply it to your obligations to Allah. How can you be truthful and trustworthy to Allah if you are not truthful and trustworthy to your spouse? How can you be pure and sincere in your worship and remembrance of Allah if you are not chaste? Physical cleanliness of the clothes and the body are the obvious requirements of the apparent Salaat, but chastity, the mental and spiritual cleanliness, is the inherent pre-requisite of the real Salaat.

To be successful in achieving an objective we not only need to take the necessary steps, we must also take sufficient steps. So, while avoiding the satanic footsteps is necessary to be chaste, it is not sufficient to be successful in this endeavour. Allah says:

"Indeed, he truly prospers who purifies himself." (Al-Qur'an, 87:15)

Thus we need to explore the path that leads to self-purification. This means we need to follow the footsteps of the Holy Prophet (peace and blessings of Allah be on him). Today, those purifying footsteps are shown to us by the Promised Messiah (peace be on him) and his Khulafa. As Ahmadi

Muslims, it is incumbent upon us to pay heed to the guidance provided by Hazrat Khalifatul Masih (may Allah be his support).
8Let us apply these steps of self purification to preserving chastity. First, let us be honest with ourselves and take stock of our lifestyles. Literally, make a list of how we spend our lives. Are our careers, our friends, our pass-time activities conducive to preserving our chastity? If not, then we not only need to stop following the satanic footsteps but replace such activities with those that lead to self-purification.

So, we need to replace our mundane and superficial pastime activities with something more sublime and substantive. If no such alternatives are readily available then we need to be creative and lead others in developing healthier activities. The preferred option should be to promote and enable engaging activities in and around the mosque.

Here the mosque does not necessarily have to be a brick and mortar building. In this age, it could even be a virtual mosque. The notion is that we should come together for the remembrance of Allah and the service of mankind. The Holy Prophet (peace and blessings of Allah be on him), said that believers away from the mosque should feel like fish out of water.

Individually, we should spend more time reading, exercising, playing sports, and volunteering for the auxiliary or the Jama'at work or for various secular organizations. It is better to stay occupied than remain idle because, as they say, an idle mind is a devil's workshop. Islam teaches us to be in the company of the righteous, even if it is a virtual company like studying the life of the Holy Prophet (peace and blessings of Allah be on him), the Promised Messiah (peace be on him) and other godly people, or watching MTA.

In short, any healthy and constructive effort that can replace some risky and wasteful activity will go a long way to guard our chastity. Sure it will not be easy and it will not happen overnight. It will be like trying a new food and then developing a taste for it. However, if we do so to win the pleasure of Allah, then Allah assures us that:

"Those who strive in Our path – We will surely guide them in Our ways." (Al-Qur'an, 29:70)
So, we all must strive hard and trust that Allah will show us the way. While believing men and believing women are equally responsible for guarding their chastity, according to the Qur'anic injunction – 'men are guardians over women' (Al--Quran, 4:35), men have the added responsibility to be guardians over their family's chastity. They need to lead by example and set the tone for chaste and virtuous behaviour in their families.

In summary, we must understand the importance of chastity in light of the overall objective and philosophy of Islamic teachings and be proactive in guarding our chastity by avoiding the ways of Satan and adopting the ways of the righteous. Remember, that person would be deemed chaste who has clean mind and body, high integrity and self respect, modest appearance and composure, unquestionable behaviour, legitimate sexual relationship, and nothing to hide. Knowing the grave

consequences of unchaste behaviour, let us shun all risky temptations like poison and win the pleasure of Allah by purifying ourselves. May Allah enable us to recognize and fulfill our role as the followers of the Promised Messiah (peace be on him), the Saviour of this Age. Ameen.

References:

1. Ahmad, Mirza Ghulam. (1979). The Philosophy of the Teachings of Islam. Islam International Publications Ltd.: London. P. 26.

2. The Holy Qur'an with English translation and commentary, edited by Malik Ghulam Farid. (1969). Footnote #2026

My love

Translation of a Persian poem by Hazrat Mirza Ghulam Ahmad عليه‌السلام*, the Promised Messiah and Mahdi*

Mention not any king to me,
For I have placed my hopes at another threshold.

The Lord God, Who has granted life to the universe,
He is the Originator, the Creator, the Sustainer.

The Generous, All-Powerful, Reliever of problems,
The Merciful, the Compassionate, Who fulfils all needs.

I lie prostrate at His door, because it is said
'In this world one thing leads to another.'

Whenever I remember that Faithful Friend,
I forget all my friends and relatives.

How can I tie my heart to other than Him;
For I am so restless without Him!

Search not for my heart in my wounded bosom;
For I have pinned it to the apron-strings of the Beloved.

My heart is the Throne of the Beloved;
My head is an offering in the way of the Friend.

How can I describe the extent of His bounties on me;
For His grace is boundless!

How can I ever be able to count His favours;
For His favours are uncountable!

The kind of relationship I have with the Beloved,
Is beyond the comprehension of all.

I cry at His door,
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;
For You have freed me from the beauty of gardens and the joy of spring.

[Hujjat-Ullah, Ruhani Khaza'in, Vol. 12, p. 149]

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

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ORGANISED BY:
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SEPTEMBER

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Pre-Charity Walk Reception - South Region

Members from the Ansarullah South Region officially launched two charity walks starting with the national Charity Walk for Peace 2019 in association with MK Dons and MK Dons SET. Their Regional Charity Walk was held at Lloyd Park in Croydon on 27th April 2019 and their Pre-Charity Reception Dinner was held in New Addington on Friday March 29th. Cllr. Sarah Jones, MP for Croydon Central and Shadow Housing Minister addressed the evening as the chief guest of honour alongside over 10 charities and representatives from the local communities. Fundraising through the charity walk is now in its 34th year and the country wide Charity Receptions focus on the aims, objectives and fundraising efforts of the Charity Walk for Peace and the supported charities.





Remarks by Guests

Cllr. Sarah Jones, MP for Croydon Central, said:

"It's such a pleasure to be here. This is one of quite a number of events I've been to that have been organised by the Ahmadiyya Muslim Community. I've been amazed how active the community is with their charity work."

Jenny Jones

Acorns 2 Oaks – Community Builder Best Start Services

"I will be joining the charity walk and will do my best to invite as many people as possible, including colleagues and friends. I think its a win win situation, where the walk is all about peace, which is fantastic and its about community cohesion and its raising money for charities."

Mrs Scott - Mind in Croydon

"Mind works towards better mental health.
The work you are doing on our behalf in terms of raising funds is key & it is very important for us."

Mark – Local Conservative Representative Croydon

"We have heard a lot about the Charity Walk and I am a big fan of the organisation and you are doing fantastic work. One of your members is the Vice Chairman of another community group I am part of and that's where we learn so much about your community."

Tarbiyyat activities - Hartlepool, Keighley and Spen Valley Majalis

A tarbiyyat forum was successfully held in Nasir Mosque, Hartlepool on 21st April 2019.

Similarly a separate Salat committee meeting was held in Majlis Keighley and Spen Valley on the same day.



Tarbiyyat Forum - Roehampton Vale Majlis

A Tarbiyyat Forum was successfully held at Majlis Roehampton Vale on 8th April 2019. This forum was attended by over 80 members followed by an interactive Q&A session. Dawood Abid sb attended the forum as the guest speaker on this occasion.





Salat Committee meeting – Huddersfield Majlis

A Salat committee meeting was held in Huddersfield on 21st April. Hafiz Tayyab Ahmed sb Naib Qaid Tarbiyyat chaired this event.

Tarbiyyat Forum - Blackburn Majlis

A successful Tarbiyyat meeting was held by Majlis Blackburn on Saturday 20th April 2019 after combined Maghrib and Isha prayers. Mansoor Ahmad Zia sb attended this session from Markaz and made a speech on various issues related to Tarbiyyat. The total attendance was 48.



Tarbiyyat Forum - Cheam Majlis

Majlis Cheam successfully held a Tarbiyyat Forum on 23rd April 2019. This was attended by 40 members. The programme was chaired by Dawood Ahmad Abid sb. The event started with Tilawat-e- Quran by Hafeez Mangat sb. A poem from Dur-e-Sameen was recited by Nabeel Ahmad sb and a short extract from the writings of the Promised Messiah عليه السلام was read by Malik Mashhood Ahmad sb.





Tarbiyyat Forum - Manchester West Majlis

A successful Tarbiyyat discussion was held by Majlis Manchester West on 22nd April 2019. This was attended by 47 members.

MAJLIS ANSARULLAH
UNITED KINGDOM

MAJALIS & REGIONAL ACTIVITY REPORTS

Tarbiyyat Forum - Tahir Region

Tahir Region successfully held a Tarbiyyat Meeting on Thursday 25th April 2019 in Sarai Ansar. This was attended by 25 members which include Zaeem, Muntazim Tarbiyyat, Members of the Salat Committee and other executives of the regional amla. Two Tarbiyyat clips of meetings with Huzur Aqdas (atba) were played. Naib Qaid Tarbiyyat Mr Mansoor Ahmad attended the meeting as Markaz representative.



Tarbiyyat Forum - Hounslow (East, North & South) Majlis

Majlis Ansarullah Hounslow (East, North & South) successfully organised a Tarbiyyat Forum on Saturday 20th April 2019. Mansoor Zia sb gave a faith inspiring speech and highlighted various Tarbiyyat aspects that need attention. At the end an interactive Q&A session took place. The forum was attended by 57 members.



School invited to the Mosque - Nottingham Majlis



On Tuesday 30th April 60 Year 4 children from Djanogly Northgate Academy came to visit Baitul Hafeez Mosque in Nottingham. They were split into two groups of 30. The groups had an opportunity to have a tour of the Mosque and ask questions. They also had a lesson planned by their teachers on Islam in the interfaith of the Mosque. The visit lasted 90 minutes in total. The school really appreciated the visit as it was the first time they had come as a group to a Mosque.

Neighbours invited to the Mosque Fazl Mosque Majlis

Majlis Fazl Mosque invited neighbours to visit their local mosque and introduced true Islam Ahmadiyyat in the first week of April. Nine guests attended this event.





Tabligh event - Bournemouth Majlis

An interfaith event was held on Saturday 6th April 2019 by Majlis Bournemouth. The session lasted for about 1 hour 45 mins. Copies of the Holy Quran, Life of Muhammad (saw), and peace leaflets were given as a gift to all the interfaith speakers and the local councillor. Dr Ataul Qudus sb (Nazim e Ala Islamabad Region) chaired the event. A total of 21 guests from different faiths attended

School teacher's visit - North West Region

A visit to the mosque for school teachers was organised and the regional missionary sb was available for an introduction and a Q&A session. The teachers showed a great interest and asked many questions. A copy of the Holy Qur'an was presented to all the teachers.





Solidarity event - Peterborough Majlis

Majlis Peterborough visited the main Cathedral Church at their Sunday Service on Sunday 5th May 2019. Flowers and a condolence letter were presented to show solidarity after the Sri Lanka attacks. We had the opportunity to hold a Tabligh stall in the Church during Tea/Coffee. Over 70 guests were present and an introduction of the Jamaat was also given. Future meetings and interfaith events were discussed with guests.

Message of Peace at a Football event in Milton Keynes



A Message of peace "Love For All Hatred For None" was promoted to 21000 people in Milton Keynes football stadium before a match on Sunday 4th May 2019.

Alhamdo'lillah 50 Ansar with children participated in this blessed Tabligh activities from three regions namely Hertfordshire, Nasir and West Midlands.

Solidarity Vigil - Fazl Region

On Saturday 27th April Fazl Region organised a Solidarity Vigil at Putney Bridge, London. Mayor of the Wandsworth council, three Churches and few other politicians attended this event. Mansoor Clark sb delivered a speech on the brutal attacks in Sri Lanka Churches.



Tabligh Stall and Village Visit Huddersfield South Majlis

Majlis Huddersfield South visited a village called Meltham on Sunday 11th May and held a Tabligh stall. 9 people visited the stall and a total of 47 leaflets were given. Another stall was also held on 20th April where 9 guests visited and 350 leaflets were distributed.





Tabligh Exhibition in a Village Birmingham West Majlis

Birmingham West Majlis held an exhibition on 6th April at Blakedown and Churchill Village. 16 guests attended including the pastor from St Saviours Church and the Warden of Blakedown Church.

Tabligh Exhibition - Nottingham Majlis



On 14th March Majlis Nottingham presented the 'Muslims in WW1' talk at Grange Hall, Radcliffe on Trent - a village in Nottinghamshire. About 200 people from the U3A group attended the event. Islam Ahmadiyyat, our charity and interfaith work was also introduced.



Tabligh stall - Aldershot Majlis

Aldershot Majlis held a Tabligh stall in Aldershot town centre on 31st March. There were five one to one discussions and 140 leaflets and 5 books were given.

Interfaith Dialogue - Nottingham Majlis



Over the last 2 years the Nottingham Majlis have been collecting and delivering supplies to the local food bank run by the Salvation Army. They provide a remarkable service for the vulnerable and homeless.

Following the recent unfortunate terrorist attacks on Churches in Sri Lanka, Majlis Nottingham invited the charity members for tea at our Mosque. On the afternoon of Friday 3rd May 2019, two members Abi Pitt and Sarah McCamphill from the Salvation Army attended Baitul Hafeez Mosque for a tour and interfaith dialogue.

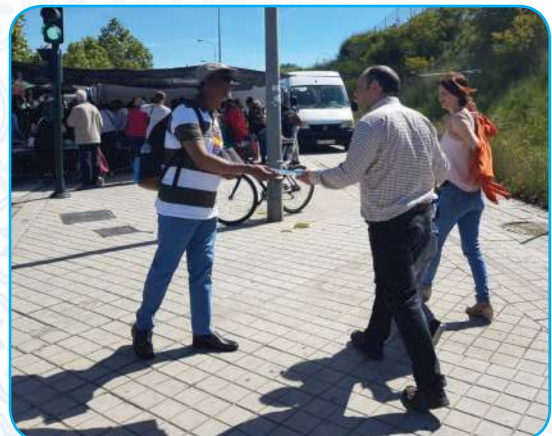
A very fruitful discussion lasting 90 minutes was held, explaining our community's beliefs and activities in the local area and nationally. It was emphasised that we strongly stand against all forms of terrorism and hate against people of any faith or none. We explained our views about 'Jihad' and punishments for blasphemy or apostasy. The visitors were particularly impressed by our motto 'Love For All, Hatred For None'.

Tabligh Waqf-e-Arzi in Spain Muqami Region



Muqami Region had an opportunity to do the Waqfe Aarzi in Spain from 24th to 30th April. Eight Ansar participated in this volunteering service. Zaeeme Aala Muqami was appointed as Amir Qafilah by the Sadr Sahib Majlis Ansarullah UK. The following seven Ansar participated:

- CH Mahmood Ahmad
- Muzaffar Ahmad Ranjha
- Muhammad Tariq Safdar
- Basharat Ahmad Naeem
- Mubashir Bashir
- CH Muhammad Ahmad
- Shafeeq Ahmad



Total literature distributed during this period in the Spain was 12,900.

Tabligh Seminar - Wales Region



On 5th May Wales Region organised a Tabligh Seminar at Baitul Raheem Mosque, Cardiff. 29 Ansar brothers attended from Cardiff, Swansea and Bristol Majalis. Mr Muzafar Mahmood sb and Naeem Ahmad Raza sb attended this event from Qiadat Tabligh.



Tabligh Iftar event - Burton Majlis

Burton Majlis held an Iftar event on 12th May. 15 guests consisting of local councillors, charity organisation and tabligh contacts of different ethnicities were invited to experience Ramadhan and Iftaar.

Annual Ijtema - Fazl Region

Regional sports day was held at Cannons Ground on 21st April 2019. The sports competitions included football, volleyball, badminton, tug of war and arm wrestling. Saf-e-Awal and Saf-e-Doem held their competitions separately. This event concluded with silent prayer and Zohar namaz was offered at Fazl mosque.

On 4th May the regional Ijtema started at 9am with registration and breakfast followed by the recitation of the Holy Quran. Imam Ataul Mujeeb Rashid sb delivered a speech on the topic of blessings of Khilafat. Academic competitions including Tilawat, Nazam, prepared and extempore speeches and Quiz/memory test competitions. After the concluding session Zuhar and Asar prayers were offered and lunch was served to all present. The total attendance was 71%.





Yoga Classes - Nasir Region

Nasir Region is holding a regular yoga class. Moreover 30 Ansar from various Majalis also took part in the volleyball team selection event in March.



Majlis Ansarullah UK - Annual Sports Day

105 Ansar attended the National Ansarullah Sports Day on Sunday 28th April. Events included Badminton, Table Tennis, Volleyball, Weightlifting, Chess and other board games. The inauguration ceremony started at 10am and it was presided by Amir Anees sb (Qaid Zhanat wa Seht Jismani).

Light refreshments were provided throughout the day in addition to chicken biriyani for Lunch. A short presentation was also made by Mirza Mahmud Ahmad from Nasir region on the need for a healthy diet and regular exercise.

50 people participated in Table Tennis and 64 games were played. Over 20 ansar took part in weight lifting. 24 badminton teams participated and 44 games were played. 8 regional teams took part in volleyball matches.

SAFE DOEM	WINNER	RUNNER UP
Table Tennis:	South Region	Baitul Futuh
Weightlifting (lightweight):	Fazl region	Baitul Futuh
Weightlifting (Middleweight):	Baitul Ehsan	Fazal Region
Badminton:	Muqami	Baitul Ehsan

SAFE AWAL	Winner	Runner up
Table Tennis:	Sutton	Muqami
Weightlifting (Middleweight):	Hertfordshire	Baitul Ehsan
Badminton:	Muqami/Baitul Ehsan	Noor/Sutton

Atif Malik sb organised a cycling stall to encourage cycling. Those ansar who cycled to the mosque were gifted a cycling vest.

The final session was chaired by Khalid Mehmood sb (Naib Sadr Majlis Anarullah UK) who distributed prizes among the winners and it ended with the silent prayer.

Majlis Anasrullah UK Cricket team – Holland Tour

Ansarullah cricket team took part in the FIRST EUROPEAN CRICKET TOURNAMENT held on 22nd and 23rd April. 6 teams participated: HOLLAND, HOLLAND (A), GERMANY, GERMANY (A), OMAIR XI and ANSARULLAH UK. Both German teams qualified for the finals but organisers decided to make it more interesting by forming a COMBINED XI team made up of the best players from Omair XI, Ansarullah UK and Holland. Mohammad Qaiser of Ansarullah UK had the privilege to Captain the COMBINED XI who scored 127/5 in 15 overs. Germany achieved the target in just 10.2 overs with power hitting display by Muneeb 55/34 and Mudassar 44/20 with 7 huge sixes and got Player of the match award.

Annual Ijtema - Scotland Region



Scotland region held its annual Ijtema on Sunday 31st March at Bait ur Rahman Mosque, Glasgow. Sadr Majlis Ansarullah UK, Ch. Ijaz Ur Rehman sb, presided the Ijtema and formally started the event by inviting Abdul Hameed Quraishi sb for the recitation of Holy Quran with its translation. Sadr sb then led the Ansar pledge, followed by a Nazm. Then Daud Ahmad Qureshi sb (Regional Murrabi Silsila) delivered an Urdu speech on "Barakaat-e-Khilafat".

Ansar took part in Tilawat, Hifz-e-Quran, Nazm, Prepared Speech English and Urdu, Extempore Speech English and Urdu. Everyone showed a great interest in the sports and took part in different competitions e.g. Badminton, Table Tennis, Football, Shot Put, 100-metre sprint and Tug of War. In the concluding session, Tahir Ahmad Naseem sb, Nazim-e-Aala Scotland presented the Ijtema report and prizes were awarded to the position holder of both sports and academics competitions.

At the end respected Sadr Majlis Ansarullah UK delivered a closing speech and requested Daud Ahmad Qureshi sb to lead the silent prayer. 36 Ansar from Glasgow and 6 from Edinburgh attended this Ijtema.



Cycling events - Tahir Region

By the grace of Allah Tahir Region has been trying to create awareness amongst Ansar brothers to adopt an active and healthy lifestyle. To this end we have held numerous cycling sessions in Battersea and Richmond covering 20-25 kilometres for fitter Ansar and short distance sessions for newbies.

Annual Ijtema - Birmingham Central Majlis

Majlis Birmingham Central held its Ijtema on Sunday 21st April 2019 at Darul Barkaat Mosque. Both academic and sports completions were held and attendance was 15. Closing session was chaired by Nazim Aala Syed Waseem Shah sb.



Annual Ijtema - Wales and South West (SW) Region



Wales and SW Region held its regional Ijtema on 17th March at Baitur Raheem Mosque, Cardiff. The opening session was chaired by Sadr Majlis Ansarullah UK Dr Ch Ijaz ur Rehman sb with the recitation of the Holy Quran. Nazim-e-Ala Munawar Ahmed Mughal welcomed Sadr Majlis and briefed everyone about the Ansar activities in the region.

Sadr sb in his opening speech reminded Ansar about their responsibilities and expectations from Huzoor-e-Aqdas (aba). Sadr Majlis also briefed Ansar about the Cardiff Mosque project and encouraged Ansar to contribute towards this.

Academic competitions were held and Ansar took part in the competition with zeal and spirit. Zuhr and Asr prayers were offered in congregation and lunch was served. Fazal Ahmed sb (Qaid Taleem ul Quran) gave a speech about the importance of reciting the Holy Quran daily, learning its translation and reading the commentary. 44 out of 68 attended the Ijtema. Certificates were awarded to 1st, 2nd and 3rd position holders in competitions. Ijtema was concluded with silent prayer.



Issar event - Fazl Region

Fazl Region held a clean-up activity on 17th March in Roehampton. 60 Ansar from all Majalis participated. The event was organised with the permission of the local council and a number of guests also joined this event. After silent prayer Qaid Issar (Isfaq Kahn sb) gave the opening remarks and thanked all participants. Two local councillors also attend this event. A special arrangement was made by a council to collect and dispose the rubbish bags. Passers-by, neighbours of the area, and those on buses, appreciated our voluntary efforts to keep the area tidy.

Annual Ijtema - Deer Park Majlis

Deer Park Majlis successfully organised its Annual Local Ijtema on Sunday 21st April 2019 at South Mitcham Community Centre. The programme included academic and sports competitions which were attended by 23 members. Prizes were distributed among the winners and food was served. The programme concluded with silent prayer.



MAJALIS ANSARULLAH UNITED KINGDOM

MAJALIS & REGIONAL ACTIVITY REPORTS



Tarbiyyat Quiz Competition Raynes Park Majlis

Majlis Ansarullah Raynes Park held a Quiz Competition during their General Meeting on Sunday 31st March 2019. The quiz was based on religious knowledge and it was attended by 21 Ansar.

Community get together - Birmingham South Majlis



Majlis Birmingham South had an opportunity to participate in a community get together event on the issue of homelessness at St Martin Church Birmingham city centre in April 2019. Refreshments were provided to the homeless and other participants. Zaeem sb Majlis addressed the audience and highlighted the activities undertaken by our community for the welfare of the homeless and promoting peace.

Loneliness and Isolation seminar - Leamington Spa Majlis

Majlis Ansarullah Leamington Spa held a successful seminar on Loneliness and Isolation on Saturday 30th March. Qaid sb Isaar and his team came from London and total attendance was 60 including 28 external guests. The programme consisted of talks by community and charity groups including Age UK, Apetito, Harbury e-wheels and Painting for pleasure. A talk was also given on the Charity Walk for Peace and another on the topic of Loneliness and Isolation from the Islamic perspective. Several exhibitions were setup including an electric car and a few beautiful landscape paintings. A lot of positive feedback was received from the guests.

Academic Rally - South Region

On Sunday 13th January regional academic rally for South Region was held at Baitus Subhan Mosque which was attended by 108 Ansar.

The opening session started with the recitation of the Holy Quran. In his opening address Qaid sb Taleem reminded Ansar to read the books of the Promised Messiah (as). Tilawat, Nazm and Extempore Speech Competitions were held and most of the Ansar who were present took part. An interesting Taleem Quiz was held between the teams of all 8 Majalis. The main purpose of this quiz was to improve the knowledge of the participants about the organisation of Majlis Ansarullah. A Ba`it Bazi competition was also held between 2 teams. In concluding session Sadr sb Majlis Ansarullah UK graciously distributed the prizes to all winners of the academic competitions. In his concluding address Sadr sb appreciated the organisation of this rally and concluded it with silent prayers.



National Tabligh Seminar



And who is better in speech than he who invites men to Allāh and does righteous deeds and says, 'I am surely, of those who submit'?
HA MIM AL-SAJDAH-34

وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِىْ مِنَ الْمُسْلِمِيْنَ

اور اس سے زیادہ اچھی بات کس کی ہو گی جو کہ اللہ کی طرف لوگوں کو بلاتا ہے اور اپنے ایمان کے مطابق عمل کرتا ہے اور کہتا ہے کہ میں تو فرمانبرداروں میں سے ہوں۔

قیادت تبلیغ کے تحت مورخہ 31 مارچ 2019 بروز اتوار نیشنل تبلیغ سیمینار کا انعقاد بیت الفتوح میں کیا گیا۔ جس میں 16 ریجنز کے نیشنل وریجنل اور لوکل نمائندگان اور داعیانِ اِلیٰ اللہ 449 کی تعداد میں شامل ہوئے۔اللہ تعالیٰ اس کے بہترین نتائج ظاہر فرمائے۔آمین

پروگرام کا آغاز صبح ساڑھے 9 بجے ناشتہ اور رجسٹریشن سے کیا گیا۔تلاوت قرآنِ کریم اور عہد انصار اللہ اور منظوم کلام کے کے ذریعہ تبلیغ کی اہمیت اور حضرت مسیح موعود علیہ السلام کے مشن کو پورا کرنے کےPresentations علاوہ مختلف تبلیغی لئے ، قرآن کریم اور حضور انور ایدہ اللہ تعالیٰ کے تبلیغی ارشادات کی روشنی میں کون کون سے تبلیغی ذرائع سے فائدہ اُٹھایا جا سکتا ہے۔درج ذیل موضوعات شامل کئے گئے۔

صداقت حضرت مسیح موعودؑ

Tools of Preaching

Tabligh Action Programme a New Project

Social Media a Powerful Tool for Tabligh

The Messiah Has Come a Powerful Message

مکرم نسیم باجوہ صاحب مربی سلسلہ نے تبلیغ گائیڈز کے موضوع پر تقریر کی اور تبلیغی کاوشوں پر انصار اللہ یوکے ، کے متعلق بیان کیا کہ آپ تبلیغ میں بہت Active ہو کر کام کر رہے ہیں۔ مجلسِ سوال و جواب بھی منعقد کی گئی۔
نماز ظہر کے بعد دوسرا سیشن بھی مکرم خالد محمود صاحب نائب صدر کی زیرِ صدارت منعقد کیا گیا۔جس کے دوران تبلیغ وقفِ عارضی اسپین میں شامل ہونے والے انصار کو یاد گاری سرٹیفیکیٹ دیئے گئے۔













ریجن وائز جائزہ

Region	Ansar	Leaflet	No of areas
Islamabad	8	13000	19
Noor	6	15000	15
Tahir	8	19800	18
North East	8	12000	7
Baitul Ehsan	3	8500	6
Total	**33**	**68300**	**65**

سوشل میڈیا کے ذریعہ بھی ان تبلیغی کاوشوں کے متعلق پوسٹ ٹویٹ کی گئی۔ان تبلیغی کاوشوں کی چند تصاویر برائے ملاحظہ پیش ہیں۔جن میں لوگوں کی دلچسپی نمایاں طور پر ظاہر ہو رہی ہے۔

تبلیغ وقفِ عارضی اسپین میں شامل ہونے والے انصار کو یاد گاری سرٹیفیکیٹ دیئے گئے۔جن کے گروپ فوٹوز بنائے گئے۔
مجلس انصار اللہ برطانیہ کے تحت کی جانے والی بہت حقیر تبلیغی کوششوں کی کامیابی کی وجہ صرف اور صرف خلیفہ وقت کی دعاؤں کا نتیجہ ہے جو کہ انصار کی کارکردگی رپورٹس کی صورت میں حضور انور کو باقاعدگی سے دعا کی غرض سے پیش کی جا رہی ہیں۔

اللہ تعالیٰ اپنے فضل اور خاص مدد سے دعوتِ اِلی اللہ کے کام کو بہترین رنگ میں کرنے کی توفیق عطاء فرمائے ۔ اور تمام کارکنان اور حصہ لینے والے انصار کو دین و دنیا کی حسنات سے نوازے۔آمین

















Tabligh Waqfe Arzi in Spain.

خلافت احمدیہ کی برکات میں سے ایک بہت نمایاں برکت یہ بھی ہے کہ جب بھی خلیفہ وقت کی طرف سے کوئی نصیحت ہوتی ہے تو اللہ تعالیٰ مومنین کی جماعت میں سے لوگوں کے دِلوں میں خود ڈالتا ہے کہ جاؤ اور اس کام کو کرو، جو خدا کا مقرر کردہ خلیفہ کہہ رہا ہے۔لہذا 20 اپریل 2018 کے خطبہ جمعہ میں جو کہ حضور انور نے اسپین میں خطبہ ارشاد فرمایا تھا اور تبلیغی ذمہ داریوں کی طرف توجہ دلاتے ہوئے، اسپین میں جماعت کا پیغام پہنچانے کے لئے کوششوں کو مزید بڑھانے کی طرف توجہ دلائی تھی۔یوکے کے بعض انصار نے اس خواہش کا اظہار کیا کہ ہمیں اسپین جا کر تبلیغی کاموں میں مدد کرنی چاہیئے۔

حضرت امیر المومنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی منظوری سے، مجلس انصار اللہ یوکے کے تحت اسپین میں تبلیغ وقفِ عارضی کرکے ہمارے انصار کو حضرت مسیح موعود علیہ السلام کے مشن کو پورا کرنے کے لئے کے لئے، حضور انور ایدہ اللہ تعالیٰ کے تبلیغی ارشادات کی روشنی میں خدمت کی توفیق مل رہی ہے۔

جیسا کہ حضور انور نے فرمایا کہ ”جس حق کو اور ہدایت کو اور سچائی کو تم نے قبول کیا ہے، اُسے دنیا میں پھیلاؤ اور بتاؤ۔اور یہ پرواہ نہیں ہونی چاہیئے کہ لوگ مانتے ہیں یا نہیں مانتے۔پیغام یہاں کے ہر شہری تک پہنچ جانا چاہیئے۔ہرملک کے ہر شہری تک ہر احمدی کو پہنچا دینا چاہیئے۔اور یہی وہ کام ہے، جو حضرت مسیح موعود علیہ السلام نے ہمارے سپرد فرمایا ہے۔

(اختتامی خطاب جلسہ سالانہ بلجیم 2018)“

قیادت تبلیغ برطانیہ کے تحت اس بابرکت سکیم کو کامیاب کرنے کے لئے امیر صاحب اسپین کے ساتھ تبشیر کے ذریعہ پلانگ عمل میں لائی جارہی ہے۔خاکسار قائد تبلیغ اور مکرم منیر احمد راجہ صاحب نائب قائد تبلیغ اس پروجیکٹ کی نگرانی کر رہے ہیں۔نیز قیادت تبلیغ برطانیہ کے تحت اسپینش زبان سکھانے کا انتظام بھی کیا گیا ہے۔جس کے لئے قیادت تبلیغ کے مزید دو ممبران، جن میں مکرم افضال ربّانی صاحب اور مکرم سعید ناصر صاحب کو مقرر کیا گیا ہے۔

ہمارے تمام وفود مکرم عبد الرزاق صاحب امیر جماعت اسپین کی ہدایات کی روشنی میں اپنا لائحہ عمل ترتیب دیتے ہیں۔ اراکینِ وفد ہر روز با جماعت نماز تہجد اور نمازِ فجر ادا کر کے اپنے دن کا آغاز کرتے تھے اور کوشش کرتے تھے کہ دن کا زیادہ سے زیادہ حصہ امیر صاحب اسپین کی ہدایات کے مطابق جماعتی لٹریچر تقسیم کرنے میں گزاریں۔

مجموعی طور پر 5 ریجنز کے 33 انصار کو 36 دنوں میں اسپین کے مختلف 65علاقوں میں جا کر68300 جماعتی لیفلیٹس تقسیم کرنے کی توفیق مل چکی ہے۔یہ وفود مختلف وقتوں میں گئے تھے۔



بسم اللہ الرحمٰن الرحیم

مکرم ومحترم رانا عبداللطیف صاحب

قائد تحریک جدید مجلس انصار اللہ یوکے کی وفات پر

نیشنل مجلس عاملہ انصار اللہ یوکے

کے غیر معمولی اجلاس کا انعقاد اور قرار داد تعزیت کی منظوری

مجلس انصار اللہ یوکے کی نیشنل مجلس عاملہ کا آج ایک غیر معمولی اجلاس اپنے بھائی مکرم ومحترم رانا عبدللطیف صاحب کی وفات پر قرار دادِ تعزیت منظور کرنے کے لئے منعقد ہوا۔ اس قرارداد میں اراکین مجلس عاملہ یوکے نے مکرم رانا عبداللطیف صاحب کی بعض مخلصانہ خدمات پر روشنی ڈالتے ہوئے اُن کی ناگہانی وفات پر دلی رنج وغم کا اظہار کیا۔

انا للہ وانا الیہ راجعون۔ کل من علیہا فان ویبقیٰ وجہ ربك ذوالجلال والکرام

مکرم رانا صاحب کی وفات کی خبر ہم سب نے گہرے دکھ کے ساتھ سنی۔ بلا شبہ ہمارے مرحوم بھائی جماعت احمدیہ یوکے اور مجلس انصار اللہ یوکے کا ایک قیمتی سرمایہ تھے۔ آپ ایک مخلص، باوفا، باکمال اور اپنے نام کی طرح لطیف صفات کے مالک تھے، گویا اسم بامسمّٰی تھے۔ آپ دین کی راہ میں آگے ہی آگے قدم بڑھاتے ہوئے مسابقت کی راہوں کو اختیار کرتے، ہر موقع پر دین کو دنیا پر مقدم رکھنے کے عہد کو نہایت اخلاص سے عملی طور پر بھی نبھاتے اور اپنے ساتھیوں کو بھی انہی پاکیزہ راہوں پر چلانے کی سعی کرتے ہوئے اپنے خالق حقیقی سے جا ملے۔ بلا شبہ آپ کی وفات پر ہمارا دل غمگین ہے اور آنکھیں پرنم۔

اللہ تعالیٰ ہمارے اس پیارے بھائی کی بخشش فرمائے، آپ کی روح پر اپنی بے شمار رحمتیں اور برکتیں نازل فرمائے اور جماعت احمدیہ کو ان گنت صادق ووفادار خدام عطا فرماتا چلا جائے۔ آمین

مکرم رانا عبداللطیف صاحب کے والد صاحب کا نام سردار محمد صاحب تھا۔ مرحوم 4 مارچ 1962 کو بہاولنگر کے ایک گاؤں شکار پور میں پیدا ہوئے اور زمانہ طالب علمی میں ہجرت کر کے ربوہ آگئے۔ آپ بچپن سے ہی نمازوں اور تہجد کی ادائیگی میں باقاعدہ تھے۔ آپ کو ربوہ میں قیام کے دوران مختلف جماعتی خدمات بجالانے کی توفیق ملی جن میں زعیم خدام الاحمدیہ مجلس نصیر آباد اور صدر جماعت احمدیہ نصیر آباد ربوہ شامل ہیں۔ 2001ء میں آپ اپنے اہل وعیال کے ساتھ ہجرت کر کے لندن آگئے اور یہاں بھی خدمات کا سلسلہ جاری رکھا۔ 2004ء تا 2010ء تک آپ کو جماعت احمدیہ اپرچم (لندن) اور 2010ء میں کولیرز ووڈ لندن کے صدر جماعت کے طور پر خدمت کی توفیق ملی۔ اس کے علاوہ زعیم مجلس انصار اللہ اور پھر زعیم اعلیٰ انصار اللہ بیت الفتوح ریجن نیز ناظم انصار اللہ نور ریجن کے طور پر لمبا عرصہ تک خدمت کی توفیق پاتے رہے۔ اسی طرح 2015ء سے مجلس انصار اللہ یوکے کی نیشنل عاملہ میں بطور قائد تحریک جدید خدمت کی توفیق پا رہے تھے۔ آپ کا ایک بیٹا خدا تعالیٰ کی فضل سے مربی سلسلہ کے طور پر خدمات بجالا رہا ہے جبکہ دوسرا بیٹا جامعہ احمدیہ یوکے میں زیر تعلیم ہے۔

ہم جملہ اراکین عاملہ مجلس انصار اللہ یوکے مکرم رانا عبداللطیف صاحب کی وفات پر دلی غم ورنج کا اظہار کرتے ہوئے ایک بار پھر خدائے بزرگ و برتر کے حضور دعا گو ہیں کہ اللہ تعالیٰ آپ کے ساتھ مغفرت اور رحمت کا سلوک کرے، آپ کے پسماندگان کو صبر جمیل سے نوازے اور اپنی اس سچی جماعت کو ایسے فدائی خادمِ دین عطا فرماتا رہے جو حقیقی معنوں میں دین کو دنیا پر مقدّم کرنے والے اور خلافتِ احمدیہ کے سلطانِ نصیر ہوں۔ آمین

والسلام

ہم ہیں ممبران مجلس عاملہ انصار اللہ یوکے

بتاریخ 11 جون 2019ء